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Must Remain in
Transcription Room

M 2086

Group Iv/ Lunch

Saturday & Sunday

January 8 & 9, 1972

MUSIC

MR. NYLAND: So, this will be the first meeting in this year. We've had a little vacation. At least I had some vacation. You kept going with your meetings which ~~It~~ was very good. So, what will I tell you about the new year?

One of the first things in the new year as you know, an important date - the 13th of this month - Gurdjieff's birthday. That's by our calendar. By the Russian calendar it is the 1st of the year - that was his birthday. We always celebrate it and remember it - sometimes in gratitude, sometimes not knowing what we really celebrate. On that day, it is Thursday of this coming week, I would like to have a meeting. I hope that Ron doesn't mind that we use that evening for that purpose, and we will have it at the Barn. No particular arrangement - we just have a meeting. Maybe some questions if you like. A meeting for simplicity of description of Work. Tonight I want to talk about description of ordinary unconscious life, and then next Thursday we talk about

Work in life.

Because you must understand your unconscious state, particularly when you want to talk about Work. You must remember that when you answer or even when you think, even when you ask a question, you are unconscious. You must not forget that we are not conscious people. We aspire towards consciousness, we wish to become a man, we are not yet. The road is very long, as we must know. But we get lost in big words and concepts. I would like every once in a while to simplify the concepts which belong to Work, in our terminology, and I've started to try to describe certain terms. I think I've mentioned it before, that you could use it as a little encyclopedia to settle questions among yourselves. So that at least you have my definitions. I do not guarantee the definition. I am only saying what I think. Sometimes what I feel. Sometimes what I have experienced. And on that kind of a basis of what is truth for myself, I like to formulate what I think might be useful, hoping that when it is useful to you, that you can mind it. I mean by that, of course, that you can agree with it and then ~~can~~ use it in the right way, so that there should not be too much misunderstanding about the use of such words for a very definite reason, and meaning by that the same kind of a concept. So that then our time can be spent on the utilization of such concepts in the practicability or the applicability in our life, and then you can talk about your experiences when you don't have to talk anymore about that what is this or that. The arguments about that and the following criticisms many times about everybody, all of us, trying to define and getting stuck and not being clear I think could be eliminated if you'd sometimes read, listen, let

it sink in, ~~clearly~~ really penetrate, really try to make it your own. So that then you are familiar with such terminology of Gurdjieff's ideas as based on ALL AND EVERYTHING, in a certain way of course, expressed also by Gurdjieff, and in a certain way, translated into English for our benefit, which may not sometimes be entirely what was meant when he wrote it in Russian, and that the translation may at times not have been exact or completely accurate, and that here and there in putting it into English it may not have been in exact a certain way as Gurdjieff would want it to be presented. But I think you also must know that Gurdjieff has listened to everything that was then available before his death. His whole book was written, and for several years before we had been reading manuscripts. And Gurdjieff has changed every once in a while and sat and listened to the English language into which it had been translated, by some good people: sometimes via a German edition, sometimes via the French, sometimes edited by literary people who did know languages. And when Gurdjieff discovered that certain things were not in accordance with what he would call a root language, it was corrected. And that Gurdjieff for himself quite definitely insisted that what ~~was~~ finally published was published in the way he believed it conveyed concepts which were truthful in accordance with a description of esoteric knowledge. And that he being critical himself about what he had written, and having heard it read many many times, ad infinitum, even that we got a little worried about the monotony of it, that he has rewritten several chapters and extended them, several times. I've mentioned to you that that what is published as the printed edition I call the Fourth Edition of

ALL AND EVERYTHING as written by Gurdjieff originally.

So I feel this, if we stay close to what is in ALL AND EVERYTHING, we cannot go very far wrong. I do believe that if we do go wrong then we must find it out with our own experience. And it is exactly that I want to talk about. What is your experience with Work and how do you really approach it? What is the basis for yourself? What do you think is a necessity? I'm so convinced that the necessity for every one of us is to have a certain amount of knowledge of ourselves to start with. This presupposes that a person, before he even could become interested in the ideas of Gurdjieff, which are rather difficult sometimes to apply, that he already should have a certain knowledge of himself which he has acquired in his life and based on his own experiences. And which when he is serious he has considered and he has to come to certain conclusions about his experiences, and his thoughts and his feelings, and every once in a while he must have come to a difficult problem that he could not solve. And every once in a while he must have seen himself in retrospect and he must also at times have criticized himself and called himself sometimes maybe even a stupid fool, or a nincompoop, or an uncontrolled kind of a creature, or a person who just happened to talk and talk too much or sometimes too soon, or several times maybe that he was hypocritical and was lying, to himself or to others. That he was a person with fear, many times not enough strength to say what he really meant, fearful that someone else would attack him and criticize him or putting--putting him up in front of someone else and laugh at him. And I talk now about that form of unconsciousness. That requirement which is necessary for anyone when he becomes interested in Work. And that many times it is really not so essential to start talking immediately about what is Work?

Because there is not enough foundation to place it on, and what is the aim even with wishing to Work, is to build something or create something ~~which~~ that doesn't exist, for a purpose - for a purpose of furnishing a building or some shelter or a palace for his own life, after he ~~dies~~ dies. Because we know that during this lifetime the body is sufficient for housing life and we only fear that when we do die that we really don't know what's going to happen to us. And although we can have belief that life is eternal, even to some extent an assurance based partly on certain experiences which one will not forget easily, and sometimes never will forget, which establish within oneself a very definite knowledge -unshakable- about that what is oneself, or what life must be as contrasted with the death of a body. That there must be in this life as we now look at it, and we experience it also, certain things that I would like to call eternal, or at least having the semblance of that kind of freedom from dimensions, or dimensiality. [IN ENG. DICT. LANG = DIMENSIONALITY)

And as for me, when I say I want to become interested in Gurdjieff and please tell me something about what is Work, the first question is: how serious are you about your life as you now know it, because Gurdjieff and the ideas and concepts are definitely not superficial. And if a person is not really interested in himself, and aside from having questions and certain problems he cannot answer, and that he is up against something, the necessity first has to be that whenever anything is told to him about Work, that he will seriously follow the prescriptions which are inherent within Work, which means that I take such concepts to my mind for clarity and to my heart for the possibility of the creation of a wish to do something with them. And that my wish is not enough in my seriousness to be affected by the ideas of infinity or the hereafter,

or the Law of Seven, but that always something else has to be added and that we always must call the creation of something ~~that~~ not now existing, but which I wish to exist because it is the only means by which I could pull myself up by my own bootstraps.

I have, in the discussion of Work, I have to introduce constantly the concept of an 'I' and the necessity of ~~the~~ a creation of that kind of Objective faculty, and that whenever an answer is given and it is forgotten, or not mentioned, you are not mentioning Work in its totality. And how can a person who is a little superficial, receive that kind of information, because he will ask in the first place: why should I create something different and why should it have certain qualities and why should I be even interested in Objectivity when in my life, I have this and I have that? And the answer is always: what are you or what do you think you are? You have a personality. You live with it day in, day out, you think and you feel. You believe you can accomplish certain things, and you do it in ordinary life, reaching certain states of development which either are remunerative or are satisfying. But is this kind of a progress a real progress or is your progress already stunted and does it amount to a great deal if you think, when in reality you become repetitious?

Has a person thought about himself in that way, that he really is stuck? You see, it is not only the seriousness that will bring him to it, but it is a study of himself as he behaves and as he sees himself act, and as he is quite well aware - and I use this word now advisedly - of his thought. So that once and for all he sees himself as his thoughts actually are, not saying that his thoughts are right, but that he is a

thinking person, that he is a talking person, that he is a person with rationale, that he rationalizes and has associations. That he is a person where his feeling constantly intrudes into his mind, where he at times cannot think straight, or cannot remain logical or where he becomes confused, and when he wishes even for clarity, there is no way out because he does not know where to begin., when everything is a little bit chaotic or sometimes too much chaotic.

One talks to people on their level first. Again and again I say, when you answer, you must know where the person is living. And that level of that kind of being has to be recognized by yourself in exactly the same way as when you read and the sentences are difficult and there are concepts and ideas in it which are not familiar and which perhaps at that time, you cannot as yet digest - you start with lowering yourself as much as you can to the level of that what you can understand. I say lowering yourself because apparently that what you are reading is too high for you. You cannot reach up to that height because you have constated to yourself that ~~it was~~ they were too difficult and too high, so you have to find a level of yourself which is lower than that what is written about. And then you try to extract from that what is there in the book, what is of your level, so that then you can understand that, and with that kind of understanding you can then, when it is necessary, apply what is being suggested, or you can elucidate your mind with the thought, when it has that kind of clarity.

I think a purpose of talking about Work is first to know, when a question is asked, where the question comes from. I say from what kind of a level of being, and recognizing that level, perhaps as an experience of your own, you must start from that level. Now it is obvious that when a person enters Work, beoomes

interested and has a little knowledge of himself, he knows a little bit his way about - maybe ~~even~~ in some literature, maybe in some experiences of himself in his life, that then you can expect that he will listen intelligently about what you are saying. When that what you are saying can be understood by him. But when you start talking about Work in its - I call it now - full dimensions, and start to talk about not only self-observation, but already introduce impartiality, sometimes you go as far as simultaneity. Sometimes you talk even about efforts or sometimes perhaps even conscious. And you talk completely around the person or past him because he is not adjusted as yet to that language, and let alone even he cannot be interested in your experience of more or less recent dates. I've said many times, that over the period of many years now, we have talked about Work to different people as far as I'm concerned, because naturally groups change and people leave. Even if sometimes they might come back, the scenery changes; the questions remain the same for those who come. And the questions that were asked 10 or 15 years ago are the same kind of questions that are now being asked by people who, let's say, just now enter into the realm of Gurdjieff. And many times I've told you that there is a sequence of a certain ~~kind of~~ logical development of these ideas in the tapes we have had and which now exist. And that in the beginning, I insisted, trying to remain exact in language and more or less intellectually for clarity's sake, for an understanding of concepts and what was meant, and talking about principles without the fringes being cluttered up by all kind of embellishments.

It was almost I would say halfway in that particular period when I started to introduce emotional qualities because I did not, in the beginning,

want to create confusion. And it started at the time with the Reed College tape several years ago now. And from that time on the meetings have become more deep in perspective and much more involved as it were in descriptions of ordinary life in which Work could be applied, and if applied what one could expect. But it is not right that you take such statements of the last couple of years and talk about them to other people who cannot - and I assure you - cannot possibly understand them. And you're not answering their questions.

What is necessary? First, I say, the understanding of ordinary life. On that kind of a ground you should be able to meet anybody. You should be able to recognize the talk-talk and nonsense talk. You should know already by the smell, when certain things are said in order to appear a different way from what they actually are. You ought to be able to understand that there is a difference between words and content, or words as expressed and essential quality, or words as talked about and the silence of a man when he is by himself. That a man is different when he is in the presence of others as compared to what he is when he is all by himself, sometimes in his inner chamber considering himself and his life, and coming down to brass tacks and perfectly willing then to say what he really thinks about himself, because no one will hear it and he need not have any fear.

This is what I mean by hypocritical behavior forms: to appear better than what you are, to try to tell people about experiences which are not as yet your own, because you have forgotten the simplicity of Work, and when you do not remember it, and don't refer to it, you are not answering the questions of people who are still at a very simple level. It may not be very nice for you to do that because it means repetition after repetition, but I would almost say, there is no tape or no meeting that I have held

that I have not mentioned Work in some way or another, in simple descriptions. And thousands of times I've used similar words in perhaps different connections in order to illustrate what was really meant by Work. You should take and adopt that attitude ~~a little bit.~~ about it. You should consider yourself in an unconscious state, how you are and how when you now wish to introduce the acceptance of yourself, that you must know how extremely difficult it is to accept yourself for what you are, because that what is your mind does not want to give up the rationalization process. It is conditioned that way to justify your behavior, when you are clever in finding words enough to express what it is, so that you can get away with it; or that when you are talking to your own Conscience you put a little water in the wine there also. And you try to excuse yourself in the presence of God. It is as if you want to tell Him that really it is not as bad as He might think. You want to take the wind out of the sail of God, so that He cannot accuse you, that you are just a little ahead of Him and saying already '~~Father,~~ But I am a sinner,' and God knowing you are and knowing that you don't mean it, all He does is to look at you and simply says to Himself: 'that fellow has to grow up a great deal before I even wish to talk to him.'

I talk about that kind of seriousness.

I talk about consideration of yourself as you know you are in reality, even if it is not entirely impartial. Impartiality becomes introddced by two means. One is by a wish to create something that could function in an impartial manner. The other is created by the constant repetition of that what is your behavior , so that such behavior has become a habit in which then your mind does not play a part, and then cannot excuse it, and need not rationalize. But then as a habit, a behavior form, a way of behaving with

your body, habit--habitual also in the way your mind thinks, and the way you feel - but stay for the time being with your body only; What are your mannerisms? I've asked sometimes, what manner of man are you? What is it that you see of yourself in the smallness of the activities? Not the big things, they are built up, like all material is built up, of small molecules. They make component parts and then become an element. I'm not talking as yet about the behavior form which is so noticeable to the outside world that anyone could recognize you. I'm talking about very subtle things : a little bit of an eyelash moving; a little bit of a jerk of your head; a little acknowledgment with your body in some way or other. Sometimes a tension of your arm; sometimes an intention to do something but not doing. Sometimes a recognition which is on your face, almost not noticeable; sometimes in your voice a hiding of the real truth and letting it pass by because no one notices it.

The difference between you yourself in your inner chamber and the way you are with other people. I mean also at the Barn. I mean also with your different selfish wishes and attitudes. I mean also with that what you consider yourself to be and wants to present it to the rest of the group. The way you do look every once in a while for a certain admiration, or that you want to be respected and honored and in your heart you know, you don't deserve it. But when you can get away with it you pacify your conscience a little bit and say 'it is all right because after all, I'm not doing any harm.' You forget that you do harm to yourself. You forget that you acquire habits that way. And when we talk about traits of character, superficial traits, those that are even acquired, not even the traits that come bio-

logically or astrologically, to you, but just ordinary little bits of behavior forms which you pass by because you don't want to see them anymore, or as I say, they have become so habitual that you have to make a special effort to look at them.

This is when you get out of bed. This is the way you open your eyes in the morning. This is the way you start to consider: should I get up or not? This is the way you reach out for the alarm clock when it happens to ring. This is the way you consider light coming as a day and you still snuggly in bed or maybe not so snuggly. Maybe already halfway awake, halfway asleep and then getting up and then sitting at the edge, maybe, if it is not too cold, or rushing to the bathroom or doing whatever you have to do, but forgetting yourself so completely and all of that time is made up of little molecules which form the behavior of you as a body, and a person walking. And your first thought or your first word or your first idea of what is for today, or your first expression on your face, or the first impression by means of your eyes when you look, or what you might hear, and how you then, as a body, behave. All this, I tell you, is material to be observed.

But I'm not talking now about observing it. I'm talking simply about noticing it, becoming familiar with your thoughts, with your first thoughts, your wish to continue with certain thoughts, and when they get a little bit too deep, that you dismiss them. How serious are you early in the morning? How much do you object to someone reminding you that perhaps, when they are in a group, you should Work. How often do you resent certain things that happen to you? You remember when Gurdjieff talks about such simple things, with the brush and the mirror. You,

man, created, the acme of creation - and what are we? It is in ALL AND EVERYTHING. It is all of us in ALL AND EVERYTHING. It is that way a human being is behaving and then the thoughts about all kind of things, much of it nonsense, sometimes maybe mixed with a little vanity, pride, maybe not only happiness, but taking credit, seldom maybe being grateful for being allowed to wake up. Sometimes not at all surprised that you are awake. Sometimes not even knowing the delicacy of your mind, that when you get up and you open your eyes and you see something that you have seen before, and you recognize it - can you understand what takes place in your mind. ~~Can you understand what takes place in your mind~~ when you recognize something you have seen before and find a word even for it and a concept, so completely clear, reaching you through your eyes, getting into your brain - your brain giving you the assurance that that what you are seeing is that what you remember, with a word you recognize it. Can you understand that delicate process of your brain functioning in that way?

Have you ever sat in awe for how your hand moves? What takes place when you put your legs out of your bed and how, and how when your feet touch the ground, the muscles start to function? Even you push yourself away from that, do you know what happens when you have the thought that you want to get up and you do it, and your body responds to it? Don't you think it would be interesting, not to become too sentimental about such things, but to say "Thank Thee, oh Lord, for giving me this body, in order for me to see my life, in order to appreciate what has been given to me for my growth."

So that then when I recognize that what I am, I say again, in retrospect, because I don't introduce yet impartiality and I don't as yet introduce any kind of a concept of a moment. For me the beginning in my seriousness for me - that

ordinary concept of ordinary time which we apply on this Earth is quite sufficient for me to think and also to think clearly and to appreciate and to be able to remember and to see myself - maybe not entirely as I am, but at least to see that I am alive and that something in me is taking place.

You understand what I mean when now you wish to apply Work, that you have to have a sensitivity. What is this instrument you work with? What is it that you can do with it? And when it is the only thing that you have, can you take care of it well enough that it really can serve you - in ordinary life I mean, not even talking about this body becoming a servant when there is Consciousness and Conscience, so that then the body can execute your will. Be satisfied for sometimes with the desires of the body which makes you move and go and walk and do things for quite some time before you are too involved in your ordinary day. The first hour of the waking day is worth more than all the hours of the rest of the day when you wish to Work. But you don't do that. You wait until somehow or other, by chance, you happen to think about Work - nobody knows why. Or that you see ALL AND EVERYTHING - even if you want to read - are you honestly wishing to read or do you do it already as a little habit? This I mean by seriousness, in ordinary life to consider yourself for what you are and have an opinion about what you are as truthful as you can make it.

But then the other side: I have impressions of myself and I want to do certain things. I believe that I have knowledge or a talent: I believe I can develop them. I believe that I, when I set my mind to it, I can do many things. I believe that I am not just a tail of a donkey

but I have a certain position and I have ability to earn some money or I have dexterity or I have all kind of beautiful attributes. I can even say I am so beautiful (69), but what is all of this as value when at a certain time I find out I'm not as dextrous as I thought I was? I'm not as clever when I meet someone else who happens to be a little more clever. I'm not as wise as I have to admit when I see my stupidity. And definitely I'm not so controlled as I thought I am when perhaps I'm in danger or when just words come without any particular control on my own part to direct them even, or that words are out of my mouth and already have done damage or worse than that, that my attitude in my thoughts, in emotions and in thought is what I call negative, critical, not having enough information even to base my criticism on, only that certain things have gone different from what I had wished and then I resent it and That goes over into my negativity. bBut not my negativity, I take it out on someone else, because he is a stupid fool or it is the weather that causes me to be the way I am, or sometimes I say, my nature, and then I let it go at that.

But you see where this all leads to — a knowledge of oneself and a reliable knowledge, because a clever mind cannot be depended on. I say that. Do you understand it by your experiences? Do you agree with it? Or do you think there is a little bit of a door in the back of the house that, when you find the front door closed, that you always can get in by hook or by crook? You defend yourself. You are quite willing to rationalize from now until doomsday, so that it is possible for you to live with yourself a little longer, that you don't have to criticize yourself in your essential parts. You are perfectly willing to admit that you made a little mistake or that perhaps yes, you didn't see this or that - but after all

the fool was in my way - why doesn't he get out of my way or what other excuses you want to - to use. But it becomes a little deeper.

Do you want to admit that sometimes you really stink? And maybe you don't want to do that. Gurdjieff tells us you know that, it will take away your taste. It will hit you sometimes = this kind of Work - in certain places where you don't like to be reminded that that is what you are. You tell stories to others in order to believe them yourself. You whistle in the dark to create the impression that you have no fear. You must know yourself a little bit more I think, because then you will understand others, so that you can be-- you will be able to tell them about such states and ask them questions, ~~about~~ 'Why do they wish to Work?' Have they ever done anything to overcome the difficulties they are in themselves? Have they shown any desire to find out why? Because if you ask such a question and they are serious, they will answer you that they have tried and do not know what to do. Again I ask you, do you recognize that statement as one of your own, that honestly you were up against it and you did not know how to get out of that state of yourself? That you were confused? That you tried to think? You tried all kind of things. You took a long walk or you read in the Bible or you had a talk with someone. But it did not as yet help because you still remain confused and the old thoughts and the feelings come. You can tell your feelings to stay away for a little while. You can ~~tell~~ all your mind with all kind of other things. When that has worn off your feelings come back. You can tell your body that it ought not to do this and that. But the body has its own desires so it goes ahead and eats and you know it's wrong. But it is so nice to have candy. # How often do you really give up for the sake of an aim when the giving up is difficult--when it

means going against the grain in ordinary life, I talk, not as yet with work. The tremendous difference is that when once you understand your ordinary life in this kind of a way, how you are, I say again, in retrospect. That the reason ~~that~~ it is not reliable is that you keep on thinking about it and rationalizing and therefore it has not the meaning of a correct acceptance of yourself. You always leave a little bit of the door open in order to get out. The door of your conscience should be closed when you have the facts available which are truthful, so that there is no chance for the mind to come in or for the thoughts or the feelings within to go out and rub off a little bit of their truthfulness. But you see that is then work, ~~for~~ but then you have ~~then~~ already a basis to place it and for a long time in answering other people you have to tell them much more about their ordinary life and their lying to themselves and others. I say to get away with it. It really means they want to continue to sleep. They don't want to be wakened up. They're afraid of it. They hope for the best. They hope for something to come to give it to them. They don't want to make an effort. They want something put on a nice little platter to be shoved in their mouth that in ultimately they don't have to eat very much any more ~~and~~ that everything can be put in the form of electronics. Our whole tempo of our life at the present time is to make it so easy that nothing ought to be moved any longer. That all you have to do is to become like a chicken in a coop and lay eggs without having to do anything at all, and of course the farmer or the man who's interested in eggs will see to it that you can't even move. We are that kind of little computers sitting in a

little bit of a, not even a room, a closet. You can hardly move your arms left or right and in front of you is a typewriter, and you have good artificial light, and you're supposed to type the whole god-damned day long with a little bit of time off that you can go to the washroom and perhaps have something to eat at lunch, but maybe you have to use a timeclock, otherwise you will be deducted in your wages. I'm talking metaphors. I'm talking about bound-being bound. I'm talking about each person sitting in his little bit of a box, his own little world, and hoping to enjoy it. Each person wishing to stand at the window and look out and go out towards the rest of the world and have adventure and not being able to do it because his behavior will not allow him to get out of his routine. Our thoughts and our feelings are habitual. You object many times even to the introduction of something else because you are afraid that it will disturb you. You want to hold on as you grow older to certain things that you have considered principles and you don't want to argue about it any longer because you crystalize out as you go along. And there is no way by which you can decrystallize yourself unless there is something that is used as a solvent, to put that crystal, you might say, to a test. What can dissolve it? What can dissolve me when I know I'm bound? What can loosen up the bondage? What can I do? My prayer? Can God come down? There is no God of that kind for me. There are lots of semi little bits of gods here and there spread all over the Universe and they come at my beck and call sometimes in the form of a spirit, sometimes unnoticed by me, sometimes I believe even guiding me when I happen to be in a situation where I need help. But as far as the totality of all mankind's God and not only mankind of this

Earth but a totality of the acme of ~~life~~Live ness as God Almighty, I do not know. ¶ I do not know. Maybe I never will. But I create. That, at least, I'm entitled to. And then I create that of course what I believe could be for me the highest, and I live in accordance with the wish for the creation of that what could free me, like my soul could continue to live with my life. And it is my soul. For that, then, I wish to Work. But for that I must know myself. And although in ordinary life I have a little bit of knowledge, but I'm am so afraid of my rationalization processes, I'm so afraid of not being able to think or to feel straight, I'm not quite sure that my intuition is pure enough because all of that does remain subjective in some way or other and when that kind of an impurity enters into a concept, I'm not quite certain that the rock on which I will build has no cracks. I want such solidity that I don't have to look at it anymore, that once and for all it is there to be built and stays there permanently. Of course I talk big when I say permanency. Who am I to wish for anything permanent. But on the basis of my life I X say, when my life is permanent as eternity, that what is me taking this life and becoming responsible for it, I also wish to become permanent, because That then is my birthright. ¶ We will talk more about Work, but when you answer talk more about ordinary life. That kind of simplicity with the background, o!, "You understand why you ought to work on yourself, you understand that you cannot do it in your ordinary existence, even if you would like it very much, even if you have a lovely brain and develop it, and feelings, and artistic. Even when religiously, you meditate. You can meditate like Hell without reaching Heaven. ¶ One has to fight to become loose from the bondage of

this Earth." When you step up you come loose from that what is the lower step. It is useful for you to take the next step from one that is below. You can even be eternally grateful for having that step to step on. But the purpose is to step up and to leave it. So when one Works one must know what the kind of a step is that you are now on. With what machinery you now Work? What is your laboratory in its subjectivity? What is you as a chemist trying to find out by reading books about esotericism and trying to experiment with the rules as given, trying to undo the confusedness of such experiments when they have been written about quite definitely in order to preserve the secret, in such terrible words that you cannot really know the difference between gold and lead.

Why do you think such things exist? Why is secrecy? Why long sentences in ALL AND EVERYTHING? To make you work, to have you make an effort, to have you sit there and sweat blood. So that actually you work physically, emotionally, intellectually, and then Work with Awareness. Then Work at a level where Work really belongs and should lead you to. Work at a level where your being can indicate that there is Objectivity gradually becoming apparent in your life. Don't use too many big words. It is useless. Don't use what you experience and expect others to understand it. Bend down in order to stand under so that you will understand them. Find out what it is where they live--not where you live. That will help you only to remember how you got there and at whatever rung of the ladder you were at that can be compared to the state in which you find or you think you find someone. Then at that level become meek and simple and just say, "Maybe I remember something in my own life. I remember a time like yours. I remember how confused I was. I remember what I

tried to do at that time. Maybe it was not correct. Maybe it gave me something. Maybe that what I'm telling you may not apply to you. But I give it to you because I really cannot know how to help you ~~but~~ than only to suggest something that might inspire you to give you for yourself the wish to try for yourself to find your way like I have tried to find my way. Maybe it could be of help if I mentioned that to you and I give it to you in all humility. I'm not giving to you because I happen to be Pontius Pilate on the throne. And I'm not a dictator. And I'm not an autocrat. And I'm not conceited. And I'm not here to teach. I'm here just to remind you of your birthright. But I wish you could be serious about that kind of an attempt when you make it. And if you have trouble maybe perhaps you could tell next week, and maybe then we can get one step further because if there is anything that has to do with Work and you are serious about it, I always will help because I wish, since I have dedicated that part of my life to that kind of activity."

You see how one should be in a group? You see how you could at such a time establish confidence and trust? You see how you could reach a person because he will know that you're serious yourself, that you're conscientious, that you really wish? That you really wish for one purpose: to help him, to say, "Here, take, it's all right for me. I can spare it because that what I gained has been translated into me into a certainty which I will never forget, when I give from my permanence, I can give you temporary relief, but it will not detract from the quality of my permanency."

It will take a long time. I know all of that. And don't give me ~~any~~ excuses. I've gone through all the excuses myself, whichever were possible in anyone's life. I've gone through practically all the answers that can be asked in this kind of Work by anybody.

And I do know a little about that. And still I say, the simplicity of Work starts with a basis of a knowledge of one's self as long as that "self" is written with a small "s". It is still belonging to ordinary life and unconsciousness and existence on the Earth. And by the grace of God maybe I make out of that small "s" a little bit of a larger one and a larger one, gradually realizing what I'm talking about when I say, I want to go from the surface through that what is essential, to that what is essentially myself, my real Self, and I say then, but for this kind of Self-knowledge with a capital "S", sometimes a big "S", because I know it has value.

I also know that then when I try to see what I must do for it, I know I have to take away my bad habits of rationalizing, my conditioning, my liking, my disliking, my vanities, all the love of my ordinary little self, all my so-called bad habits, intentions, thoughts, feelings, all that by which I exclude others who are alive, all that by which when I say "I don't like this," "I don't like them," "I think he is wrong," "I think that is also just the other way," and all that what I think I know better than someone else, I will give up when I want to reach Self-knowledge as was on the temple, everywhere and always. One must come to that fact. What is there in my Work that gives me knowledge, real knowledge of my Self, because I measure the results of my Work by the accumulation and acquisition of knowledge which is truthful. That is what I look for. I don't ~~just~~ put it in terminology of a subjective form. I don't create the conditions of "I" in order to assure myself a condition how I wish "I" to function so that it gives me that what I wish. I do not wish anything, then only that "I" tells me the truth so that I then in accepting it can become free from that what I am and become then ~~that~~ what I should be.

One wishes for that. One prays for it. One sits and thinks about that. One feels it. One is in awe for such possibility, and then one gets up and one does this and that and the other. And one does it constantly, holding on to one aim--to be able to grow up and not to forget. And to thank God for the opportunity that this life has been given and now can be taken, that I take it away from my father and mother, I carry it with myself and in time I can give it either to my children or to my Kesdjanian body or to both, because life sometimes is so abundant because it is limitless when I know of its Eternity.

I hope you can Work. To Gurdjieff. Try to prepare, to prepare yourself for his birthday. How would you meet him if all of a sudden on Thursday he would appear and shake hands with you? What would you say? To Gurdjieff. So. Goodnight everybody.

SUNDAY LUNCH

MR. NYLAND: On three? Bill H: Yes. Mr.N: Good. We need six people after lunch to help move some of the cars at the little garage. Who wants to volunteer for that? I cannot see any arms going up, so who is it? Bernie, Carl, ~~Gerald~~ Sheryl, Doug? That is one. (Laughter--"That is four.") Oh. Who are the others? Say. Tell your name. Doug, yah. ~~Gerald~~ Sheryl, yah. Bernard, yah. Is that two? Carl. Are we up at six now? We need another one. Good. Finally. It is still difficult, isn't it? Difficult to change your way of thinking maybe. A difficulty to be flexible. A difficulty to understand that when I ask for volunteers I mean it, and that I think your attitude really should be by acclamation —

everybody should. Maybe I'm very stupid about that. I still have ideas and a great deal of idealism. I still think that it is possible for people to change. I don't know really if that possibility is based on anything that I can say by experience . It ought to and it will be. All I can have is belief, confidence, hope. I've said many times one must change under the influence of Work. I had a dream last night, and I dreamt about President Nixon. It's his birthday today. And I wanted to ask him to come and sit next to me. And in my dream I heard him say that "No, No, he was very busy". He just had finished talking with the Japanese. And he had settled questions with Willy Brandt and with Pompidou and Heath and he needed his time now to prepare a little bit for China and afterwards with Russia so he really, and then as an afterthought he said, "Oh yes, I have to work on the budget also because the economic condition is not really the way it ought to be." It gave me an idea how much time is spent by each person for that what they think is right for them. Because what does, with all respect for him, what does he really know about the poverty of people and how terrible it is that we don't hear about any possibility of doing something that is unusual and ~~which~~ that could alleviate a great deal of suffering, not knowing perhaps what ought to be done, but atleast to be open to see and hope for a possibility of that kind. ~~XXXXXXX~~

You see, the difficulty that we live under is that we are narrow-minded and we think in terminologies with which we have been brought up. The older we go and grow up, so-called, and become more ~~XXXXX~~ mature and also more crystallized, the narrower we are so that there is very little chance for one's own opinion or originality of thought, and that always when one wants to continue in that what you believe for yourself is really the right way, you run up against prejudices on the parts of

others. If I want to believe in~~m~~ a doctor, that he can cure me, and I don't go around and ask a few others, I get stuck on one opinion and then I don't dare really to contradict it because I have no means of knowing something else and I'm not open anymore. And it may be quite possible that solutions ~~may~~ coved be found in different directions without having to go on the judgement of just one person, well-meaning as he may be. The relation for oneself is always based on that kind of recognition of the limitations of yourself in your narrow little world.

Yesterday I sat and I talked about a cubbyhole ~~in which~~ where you happen to sit and type the whole day. That is the bondage of oneself, because of one's manifestations. That is also the bondage of the Earth. And how difficult it is to take that Earth for whatever the value that Earth has for me and to imagine a different kind of a chart in which the Sun could become the center. You see when we look at ~~an~~ a horoscope and it is geocentric, I have to have some means by which this Earth should be moved from its place. I need a fulcrum. I need some kind of an iron bar to pry the Earth loose and to move it a little bit. But where will be the support for the fulcrum? Where will I find a place outside of the Earth which will give me enough substance ~~to~~ be solid enough so that I can move the Earth out of its place and put the Sun in the place of the Earth? This is always the trouble for oneself that you keep on looking at yourself as you are and think that that is all there is to it or that you have seen all the possibilities which may exist for you. You see just about 1% of your possibilities now in an actuality with which you are familiar. You are not open enough to explore and to see in what directions maybe there are other solutions and perhaps even better.

If one talks about one's ordinary ~~world~~ life as it is, presented to the outside world and coming from oneself

in a very superficial way, not even, many times at least, not even touched by your essential qualities and living constantly on the surface of your own Earth; that is your body and your manifestations without wishing to go a little deeper into your Inner Life and even if that Inner Life may not be objective, at least it could produce a different kind of an attitude for oneself and then perhaps you could be successful to move your own Earth a little bit, even if it may be one inch in your lifetime.

The freedom that one is aiming at has to start at home. It is in the outside world and in the spheres of the universe. It is the freedom from the Earth as far as we live on this Earth and as far as we know. It may be that there is a point on which the fulcrum can be rested?! when we place it on the planetary level and rest then on Mars and have force, because of that, to move it a little. Perhaps the Sun is waiting to come into the place where it should be in a man. I do not know how much you understand of these things. I do not know how much you could take from last night's meeting. I do not know if you really become further interested to see what are the conditions that ought to be created for oneself to be able to become free in reality, and that it will take time and patience and that there is an aim that constantly should be ahead of you, looking at it and then turning your head away from that aim, looking inside, within yourself and place your aim there so as to have it with you when you Work.

It is very easy to sit and think and to constate to oneself that one has a personality with its own requirements. The only reason why one wants to study oneself is to find out what is the condition of one's Earth , with its ups and downs and all the different beautiful things that sometimes you can stand in awe for. But where is it when it starts to penetrate within yourself and what is this voyage that you should take from the surface through your essence, finally reaching a point of no-return? A point which then becomes, because of that reason, holy and sacred for you. That is the patience you should have with yourself

and then maybe you can be patient with others. This is of course what I meant last night, that the road is a long one, but you have to start and not sit. You have to become active and be busy. You have to run the risk that you make mistakes. You may not know the country but you have to find out if there is that kind of a wish for adventure. If you want to give all there is within you to let's say, a very simple activity at the Barn, do whatever you are supposed to do. Do it well.

When there is a question of volunteership and a question of asking you to help, you should volunteer because within you there should be something alive like a fire that then has a chance to become a flame. But you dampen it, not because you're afraid of it - it's really because you're not alive enough. You are afraid of doing things that might even destroy you. And what is the difference if it destroys you in an unconscious state, without having ever the chance of seeing something that could become objective to you? Why don't you Work for Objectivity? Why don't you realize what we are trying to do? What is it this Barn is not going to be just because it happens to be and growing. It has to be fed and constantly and more and more the people who do not belong must leave. Their conscience will not develop, therefore they will not tell themselves. They cannot. They don't know because they are asleep - only those who are a little Awake will have to tell them that that what they are doing is not right and it doesn't belong and it detracts from the attempts which other people will want to make. If you want to be honest, you require honesty around you. And if there is not that kind of honesty you would withdraw if the desire for your own honesty is strong enough. But when it becomes strong enough within you then there is also the chance that it will come out and you tell the world that there is something going on in you as a fire, I call it, which you want to communicate because that

is the requirement of aliveness - that it comes out and is manifested. Because if that inner life is not manifested at all, you are dead. All it is is a body happening to walk on the Earth and sleep-walking or becoming occupied with that what you wish for your own glory. And you can go to China and Russia and you can have an idea that really you are doing something. In reality it becomes many times self-glorification and not attending to that what is at hand and what should be attended to because one has a responsibility first for that what is you. For the second, what is your family; for the third, what are your friends. And only much and much later for that what is of sociological benefit.

If we want to grow up you have to understand the growth for yourself. You have to understand what is meant by placing the Sun in the center of your own little chart and a horoscope that could become then heliocentric, and then the different aspects. They do change and they give you a guide of what it is worthwhile for you to aim at and to Work towards that kind of an aim day after day. Here we are again on a Sunday -there is an afternoon still left.

Thank God we have 6 volunteers. I hope that all of you volunteer for whatever you are going to do this afternoon. That you can be present to what you wish to do and do it right. And not to be lazy. Forget about that kind of a nonsense at least once in a while. Stand up and be counted and try to become a man. Don't stay a child all the time. It's not that kind of a school where you just sit and sit and sit and never graduate. I hope all of us can have that kind of a good afternoon. I ended last night by trying to tell you the importance of Gurdjieff - about esoteric knowledge in general, not necessarily connected with Gurdjieff but connected with that what is an Objectivity which is different from the Earth and to try to become free from the subjectivity under which we now live and which we are completely immersed in. That we have to fight to get out of it and emerge from that.

This afternoon you have an opportunity. This afternoon you can think

about Gurdjieff. And if that is too much personification, think about Objectivity in the spheres of the Universe. Think about God. Think about infinity within your own life, the eternity of your life force - of that to which you belong and which you want to understand. And don't ever allow yourself to sit down on a stone and just meditate and be lazy. As I said last night, get up and do, even if you make mistakes. But get busy and keep busy and overcome your own intertia. If you want inertia of the Sun, then the intertia of the Earth should come to a halt. Then you can pray for the continuation of your life. Otherwise you realize, you must realize that your life will die with your death. And that's an obligation I don't think you would wish to take.

Drink to Gurdjieff as a symbol of esoteric knowledge and the road to freedom.

Victor, we play a little bit.

END TAPE

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